[Information on the regional divisions of the Indian sub-continent will be found in Chapter XIII, 6: Spate AW1 India.]

101

/For information on cultural subdivisions of the state see Category 116, pp. 315-318./

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

114 may find his way through what is the really complicated geography
121 of a tract which is large in extent and varied in character.

There is no large part of this country that is altogether unknown to the Western world. There is hardly any place we shall reach that has not been visited, and few places that have not been measured, by Englishmen who have preceded me. Many of the previous travellers, too, have given to the public the results of their observations. If I were writing a compilation from their books and memoirs, or if I were attempting to consolidate their information with my own, this would be the place to enumerate their various works. But as I propose rather to give a simple version of what I myself observed, whether it be the same as, or whether it be different from, what has before been told, I shall only refer to other writers where I have been distinctly indebted to them, or where it may be necessary to comment on their facts or their conclusions.

101 I have confined myself in this account to the territories of the
[631] Maharaja of Kashmir, for the reason that my travels in the
[643] Himalayas were almost entirely restricted to them. This ruler has for his full title "Maharaja of Jummoo and Kashmir." By the Panjābīs he is most commonly called after the former place, by Englishmen after the latter. It is this last practice which has led Englishmen at home to confound "Kashmir" with the whole of the territories. This mistake (which has unfortunately found its way into the maps of India) I try to guard against by using for my book the title "Jummoo and Kashmir Territories," and by restricting the use of the word "Kashmir" to the very defined tract that from time immemorial has borne the name. It must be understood, moreover, that the above title held by the Maharaja is not complete as denoting all the territories ruled by him; for these include, besides the Jummoo districts and Kashmir, the more distant countries of Ladākh, Baltistān, and Gilgit, all of which will come under our notice.

131 The relationship, physical and political, of this tract with
433 India now deserves our attention. The map of India,[1] given with this book, will help us to understand its position at the edge of

[1] [Cf. category III End Map I -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

132 side of the great watershed range; the third, which may be said to have a semi-Tibetan climate, includes Astor with some parts of Gilgit and Baltistān, and the fourth, that which enjoys the Tibetan, or almost rainless, climate, takes in the rest of Gilgit, the greater part of Baltistān, and all Ladākh.

Now let us enter on the subject of the peopling of this country, 663 of the races of men who inhabit it. Varied as it is in form and 101 other physical characters it is little less so in its population. The several tribes that dwell here, dotted over the lower hills or sheltering in the valleys that divide the loftier mountains, are, some, of widely different origin, and some, though of nearer relation, still of widely different character. There is here to be found, by one who would work it out in detail, ample illustration of the principles of Ethnological Science and a store of facts to fill in parts of it where our knowledge is wanting. All that I myself can hope to do is to put down some of that information which can be acquired by a traveller not trained to these inquiries.

The following is the list of the races which have a distinct geographical distribution, and such characteristics as to render the description and separation of them practicable.

Aryan.

Dogrā. Kashmīrī.
Chibhā'l. Dārd.
Pahārī.

Turanian.

Tibetan: subdivided into Baltī, Ladākhī, Champā.

This classification is more national than tribal. For the southern parts especially another division might be attempted—that is, one according to castes. But though certainly such a classification would tend to throw more light on the origin, the sources, of the different tribes, yet in the present state of our knowledge, without more detail as to the subdivisions of castes than we have at present, it would not be practicable, and in any case would not be one that could be expressed on a map as I have done with that here

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

adopted. My own at all events expresses the actual national distinctions.

Each race will be described as we come to the country inhabited by it; but here too a few words may be said.

The Dogrās and Chibhālīs were originally one, but they have now become separated in many characteristics, from the latter having become Muhammadans, while the Dogrās remained Hindū. They are well-featured races, of rather slight build; together they occupy all the Outer Hill region.*

The Pahārīs are a stouter race, hardy, as befits those who live for part of the year among snow; for these inhabit the eastern part of the Middle Mountains, on which snow falls to a considerable depth. They are in great majority Hindū. The name "Pahārī" simply means "mountaineer," but in these parts it is restricted to this particular race.

The Kashmīrīs, though allied to the Pahārīs, are a race possessing very marked characters; they are large-made and robust, and of a cast of features really fine; they occupy their own mountain-bounded country of Kashmir, and have, besides, overflowed it here and there and settled in the higher parts of the neighbouring valleys and in outlying places. They are in large proportion Muhammadan, but some fraction of them remain Hindū.

The Dārds are a race who, though Aryans also, are very different and easily distinguishable from Kashmīrīs. With a very curious exception, that will be noted under Dārdistān, they also are Muhammadans. They dwell in the highly mountainous country north of Kashmir; they abut against the Tibetan Baltīs on the east, and have as their neighbours on the west the Pathāns or Afghāns.

All these hitherto enumerated races have features distinctly of the Aryan type, still with marked differences among themselves, which will be noted in the succeeding chapters.

* In reality the Chibhālīs include, besides Muhammadanised Dogrās, some people of other tribes, who also have become Muhammadans. More will be said on this subject in Chap. III.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese are the instances most known to Englishmen) in varying degree. The Chāmpās have those features most markedly, next the Ladākhī, and in a less degree the Baltī. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Chāmpās, who are nomads, wander among the high-level valleys of Rupshu; the Ladākhīs, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltīs, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.* $\frac{1}{n}$

Countries separated by so many mountain chains; races so widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir complete the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulāb Singh, the father of the present ruler.

I shall attempt a brief sketch of the course of the events which led to the result above pointed out.

From time immemorial—the natives say for 5000 years—Jummoo has been the seat of the rule of a Hindū dynasty, of a family of Rājpūts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XXI., on Languages, and Chap. XXII., In Explanation of the Maps.

Category 116 End Map IV

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1
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D 564

only counted by them as higher, but are looked up to with some such special respect.

D [657]

The Maharaja has done something to improve the position of these low castes in engaging some hundreds as sepoys, for the work of sapping and mining. These have acquired some consideration, indeed they have behaved themselves in time of war so as to gain respect, having shown themselves in courage to be equal with the higher castes, and in endurance to surpass them.

D 563 [463]

Thus we see that the great majority of the people of Dūgar are Hindūs, with the remnants of the old inhabitants among them, who cannot be said to be of any faith. Here and there, but especially in the towns, are Muhammadans, following various trades and occupations. In Jummoo, especially, there is a good number of them, partly those who from various places have come and settled there, partly those who, natives of the country, have at different times been converted to Muhammadanism. Of these, in all probability, are the *julāhs*, that is, weavers, who form a large proportion of the Muhammadans of Jummoo, so much so that one ward of the town is called "the weavers' quarter." It may be worth mentioning, as one of the strange facts of the distribution of labour among castes and tribes, that the whole of the weaving trade hereabouts is in their hands; there remains no set of Hindūs who follow that for a business.

K [66]

Settlements of Kashmīrīs, also Muhammadans, have been made in a few places in the Outer Hills. These people will be described in the chapter on Kashmir..

THE CHIBHĀLĪS.

K 101 131

They are so called from the name of their country, Chibhāl, which is that part of the Outer Hill region lying between the Chināb and Jhelam rivers. It would seem that the word Chibhāl comes from *Chīō*, which is the name of one of the Rājpūt tribes. Why that particular tribe should have given its name to the country in question is not clear, but doubtless there is something in its history that could account for it.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

101 It was stated before that these Chibhālīs, Muhammadans now, are in fact of the same race as the Dogrās, who have remained Hindū. Several tribes of these Muhammadans have the same name as certain of the castes in Dūgar. Thus, some of the subdivisions of the Hindū Rājpūts, as Chib, Jarāl, Pāl, &c., exist also among the Muhammadans; and the more general designation of Mussalmān Rājpūt is commonly enough used.

564 [264] [582] These Muhammadanised Hindūs keep to some of the old caste rules; not, indeed, as to eating, for all Muhammadans will eat together; but in the matter of intermarriage. They will either marry in their own separate caste, or will take a wife from the one below them, and give their daughters to the caste above them.

Besides Rājpūts, there are many Muhammadanised Jats in Chibhāl; the Jat is the prevalent cultivating caste in the Panjāb, but it occurs but rarely in Dūgar. In the eastern part of Chibhāl are Muhammadan Thakars.

Besides these, there are many races among the Chibhālīs whose origin it is not easy to discover. An important and high caste is one called Sudan; it prevails in the part between Pūnch and the Jhelam; it has a position among these Muhammadans nearly like that of the Miāns among the Dogrās. A general name for this and the other high castes of Chibhāl is *Sāhū*.

In the higher part of the Darhāl Valley, to the north-east of Rājaorī, are some people who are called *Maliks*. This is a Muhammadan title given by Akbar. The Maliks were appointed by that king to the charge of the Passes that led into Kashmir. Villages were granted to them to be held by the tenure of this service; they were to defend the Passes, and appear in the field when required with from 100 to 500 men;* the charge became hereditary, and these Maliks of Darhāl, as well as those on the other frontiers of Kashmir, doubtless represent the original officers of Akbar. What race they were of to begin with I cannot tell; these at Darhāl, though in some respects resembling the rest of the Chibhālīs, still have something distinctive in their appearance;

* I have here quoted from Baron von Hugel.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

PAHARIS, OR DWELLERS ON THE MIDDLE MOUNTAINS.

101 563 Having thus tried to give some notion of what is a fair specimen of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

These I shall call by the same name, "Pahāris," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dogrās to these particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

131 The Race Map shows the Pahāris to extend over the tract I have called the Middle Mountains only as far west as Budil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhālis; the Muhammadanising of that country of Chibhāl preventing us from separating all the races that may have existed distinct in former times.

142 [563] The space, then, coloured Pahārī on the Race Map, is occupied by mountaineers who have remained Hindū. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Rāmban I noticed a special form of narrow nose, bent over with a peculiar curve. [302] Their black hair is allowed to grow to their shoulders; their beard and mustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

175 this was brought to a close by Gulāb Singh sending a small force to assert his right as head of the Jummoo family; his troops met with but little resistance, and the principality was annexed to Jummoo.

* Pattū (puttoo) is the name for this coarse homespun cloth over all the hills and in Kashmir.

4 Cf category no. End Map - Analyse?

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

close; this is a very good form for hill countries.* Their cap is of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lūī (looee) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to. 291

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahārīs prevails in numbers far over others is the Thakar, which was mentioned as occurring among the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain. 564 [241]

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the Chamba country, there is a race called Gaddīs (or Guddees), who seem to have come at some time or other from the Chamba Hills. They are Hindūs, and have the same subdivisions of caste as the others, but they do not keep their caste rules so strictly. They possess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home. 101 131 564 221 233

In the upper valley of the Tavī, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahārīs, except as to the cap.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

In the upper valley of the Tavī, which was lately described, live some Gaddīs in communities of their own, with their own headmen, in small villages separate from those of the other hill men.

The relationship of these Gaddīs to the other Pahāṛīs cannot be a distant one. In physique they closely resemble the people we have described. It is likely that whatever peculiarities they possess have been acquired by specialisation of occupation through some centuries.

In dress they have one striking peculiarity in their hat, made of a stiff cloth, which is of a form indescribable, but it is well

GADDĪS, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddīs, as well as of their dress, which, as stated before in the note, is the same as that of the Pahāṛīs, except as regards this peculiar hat.

As to the language of the Pahāṛīs, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no farther apart than Rāmbān, Dodā, Kishtwār,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Pādar, and Bhadarwāh, have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahārī dialects, we may say that between Pahārī and Dogrī there is so much difference as to make Pahārī incomprehensible to a man of Dūgar. More will be said on this subject in the chapter on Language. 197

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars. 101 131

Unlike the Gaddīs (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here. 221 361

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In these parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle. 233

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that 142 000

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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fallen on the mountains that avalanches come; the snow rushes out of the gorge that makes the mouth of the side ravine in a continuous flow that lasts for half an hour or nearly an hour, carrying down stones and trees, carrying them down the sloping ground of the alluvial fan at the embouchure of the ravine. On one of these fans were stones 6 feet across, which had been, in the cognizance of my informants, brought over it by such an avalanche, and I believe that much larger masses have been thus moved.

The time when this phenomenon may occur is in the months of Poh and Māngh, that is, between the middle of December and the middle of February. The snow was described to me as being like flour.* The flow of it seems a real drainage of snow from a great area of the surface into the one line of the gorge.

There are stone-phenomena at Pādar and some other places, the accounting for which will be helped on by a knowledge of the occurrence of these avalanches. There are lines of heaped stones parallel with the side streams and leading up to the gorge from which may have come the avalanche; they are not like an alluvial fan deposit, though they are sometimes mixed up with that, and they are often too regular to be like the moraine of an old glacier; the material of such long stone-heaps was, I think, brought down with the rush of snow and deposited just at the side of the stream of it. It is, however, often difficult to decide whether a particular deposit should be referred to this agency or should be classed as an old moraine.

PĀDAR HISTORY.

564 101

Let us now turn from these physical details to learn a little of the history of the men who inhabit the district.

The people of Pādar are in great part Thakars. There are also some low-caste people, chiefly of the Megh caste; there is

* In Tyndall's 'Glaciers of the Alps,' pp. 164–5, there is an account of an avalanche at Saas, where also the snow is likened to flour; the fineness of it must be due to its forming at high altitudes, at a very low temperature, and perhaps to there being at the time of its formation but a small positive amount of moisture in the air.

1: Drew G-S (1862-1872) 1875 AV1 Kashmir AV1

564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahāris generally.

563 Besides the Hindūs and Muhammadans, there are two or three
166 hamlets towards the head of Bhutnā, eleven houses in all, inhabited by Bhots or Buddhists from Zānskār, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladākh.

771 The people of Pādar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindū religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nāg-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

175 The earliest state of Pādar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Rānās. Rānā is an old Hindū word for a ruler who (in these parts, at all events) is less in power than a Raja. The Rānās of Pādar were Rājpūts; every village or every two or three villages had its Rānā, an independent ruler, who used to make war against his neighbour the next-door Rānā. The district of Pāngī was, I believe, in the same
[241] state. There are descendants of these Rānās in Pādar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Rānās, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Srī Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsāla or resting-place for faqīrs.

† Rānās are met with also in Bhadarwāh.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

132 that outside, yet, from the gaps and partial gaps before mentioned, there is a wheeling round of the moist winds and clouds, which thus to some extent find their way round the flank of the range to the inner region, so far at all events as to affect its north-western portion.

Although, from the small area they occupy, the *snow-beds* which have been described in a previous chapter (Chapter XV., *General Observations*) have not on this map found a place, yet, in connection with the other snow phenomena, it may be well here to mention them and to state that they are found at about the level of 16,000 feet.

[192] I will now put down, for the convenience of travellers, the words representing, in some of the languages used among the mountains, the various states of snow:

	Dogrī.	Pādarī.	Kashmīrī.	Gilgitī.	Ladākhī.
snow	barf.	dang.	shīn.	hin.	khā.
ice	kakar.	dangoth.	yakh.	sor.	chārūng.
glacier ..	..	zaryūn.	bandar.	kamuk.	kān *or* kāns.
avalanche ..	..	hīwān.	mānī.	hināl.	rud.
crevasse ..	..	..	..	hir.	

Glaciers and avalanches not occurring in Dugar, the words for them are wanting in Dogrī. The *d* in *dang* and the *d* and *t* in *dangoth* are cerebral; the *n* in *zaryūn*, *kān*, and *kāns* is nasal.

RACE MAP. 1/A

101 131 563 This map shows the geographical distribution of the various nations that have been described in the different chapters of the book.

One of the tints given in this Race Map, and repeated in the two succeeding maps, denotes the portion of the Maharaja's territories which is quite uninhabited, and, with little exception, uninhabitable. This includes the great spread of the Kuenlun and Lingzhīthang plains and all that width of mountain country which, continuous with it, extends to the north-west. Then there is the mass of mountain between the Shāyok and Indus rivers, the higher parts of which are quite unfrequented.

1/A [Cf. category IIC, End Map III -- Analyst]

1: Drew G-3 (1863-1872) 1875 AV1 Kashmir AV1

Then, on the other side of the Indus, is the broad space of lofty ground—penetrated indeed by valleys which are more or less populated, and which on the map are withdrawn from the uninhabited space—that reaches to the borders of the more favoured tract of Kashmir and its neighbouring valleys. It was a question with me whether the summits of the Panjál Mountains and of those east of Kashmir should be marked as uninhabited; against their being so marked there was this, that the people, especially the Gujars, in summer take their flocks and herds high up on the mountains from both sides, so that there is but a small width, of the loftiest mountains between, that is left unfrequented.

The remaining portion of the country is coloured as inhabited by the various races or nations which have been enumerated in the Introductory chapter and described in succeeding ones; the list is here repeated, with a reference to the parts of the book where details about the people will be found:

ARYAN.	TURANIAN.
Dog.á (Chap. III.).	Tibetan; subdivided into—
Chibhálí (Chap. III.).	Baltí (Chap. XVI.).
Paharí (Chap. VI.).	Ladákhí (Chap. XII.).
Kashmírí (Chap. VIII.).	Chámpá (Chap. XII.).
Dárd (Chap. XVIII.).	

The *Chámpás*, the only nomads of the list, occupy the tract called Rupshu, in the south-eastern portion of the country, as far as it is habitable; their tents are pitched in the high-level valleys at elevations varying from 15,700 feet down to 13,700 feet; below this they do not come. Lower down in the same valleys the *Ladákhís* have settled, who are agricultural. Their villages are found even at the high level of 14,000 feet, and at every altitude from that down to about 9000 feet do they live. Besides the Indus and Shâyok Valley, Ladákhís occupy the whole of Zánskár, and they have made a small settlement at the head of the Bhutná River on the other side of the snowy range. At the line of their contact with the Baltís they intermingle geographically, the two at some parts inhabiting alternate villages, at some occupying different portions of one and the same village. Thus the two squares of the Ladákhí tint within the Baltí area denote outlying

Le Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

101 131 563 communities of Ladākhīs, and such squares might be increased in number if the degree of detail of the information possessed and the scale of the map would allow it. The next race, the *Baltī*, occupy, either partly or wholly, the valleys of certain southern tributaries of the Indus and a considerable length of the Shāyok Valley and of the Indus Valley itself, down to 6000 feet above the sea. The outlying square of their colour near Leh marks the colony of Baltīs at Chashot.

The reason of my putting such patches as this in squares is to denote that they are conventional representations, to show that there are within that spot some of the race represented, and not that the area of their occupation is exactly represented by the patch of colour. This remark applies as well to the Language Map and the Faith Map.

Passing on to the Aryan Races, we find the *Dārds* occupying the north-western corner of the territories; within the boundary it is chiefly in these places that they live—the Gilgit Valley, the Astor Valley, the Dras Valley, and some spots in the Indus Valley; also they occupy the head of the Kishangangā Valley, there approaching to but a short distance from Kashmir. The *Kashmīrīs* constitute the whole population of Kashmir, the most thickly peopled part of all the territory we are dealing with. They have spread also beyond the bounds of Kashmir into some of the neighbouring valleys, and have made scattered colonies, usually flourishing, in many other parts, among races strange to them. The squares of the Kashmīrī colour denote some of these, and beyond the reach of our map, in the Panjāb itself, are they to be found. The *Pahārīs* are the next neighbours of the Kashmīrīs to the south; they live in the eastern part of the Middle Mountains. The *Chibhālīs* occupy both the Middle Mountains and the Outer Hills on the north-west and west. That name, as I have used it, includes tribes who differ somewhat among themselves, but I have not been able to divide them accurately; I think that there is a rather marked difference between the Bambās, in the northern part of the Chibhālī tract (in the valleys of the Kishangangā and the

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Jhelam above Muzafarābād), and those Chibhālī tribes south of them. The *Dogrās* are in the eastern part of the Outer Hill region. 101 131 563

LANGUAGE MAP. 1/1

The languages spoken have been the subject of a separate chapter; here, therefore, a very few words will suffice to explain this map, which shows the distribution of them. The principle applied has been to mass dialects, and separate only such languages as are mutually incomprehensible. The number is thus reduced to five. The tint for "uninhabited country" stands as before. The *Tibetan* language here marked out is that which is spoken, with not much difference, by the three Tibetan races who were distinguished in the last map; the area of it also includes a part of what in the Race Map is coloured "Dārd"; the reason of this is that the people of some few villages of the Dārd race (those situated in the Hanū Valley) have lost their own language and adopted the Tibetan. 197 563

The area of the *Dārd* language is the same as that of the Dārd race exhibited in the Race Map, with the exception just noted, and with the other exception that the colony of Kashmīrīs in Gilgit are not here shown as separate, on account of their having adopted the Dārd tongue.

The *Kashmīrī* language has nearly the same bounds as the Kashmīrī race, for these are a people who are apt to keep up their national characteristics. The only exceptions to this which I have noted are, first, that case of the Kashmīrī colony at Gilgit, and, secondly, the colony at Akhnūr, who have adopted the language of the Dogrās they have settled amongst.

The *Pahārī* dialects, which are allied to the Kashmīrī, which are intermediate between that language and the Dogrī, occupy the same area as the Pahārī race itself.

The *Chibhālī* and *Dogrī* dialects are here put together and represented under one colour, the two being mutually comprehensible; they occupy the combined area of the Dogrī and Chibhālī race of the last map.

1/1 [Cf. category III, End Map IV -- Analyst]

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his family subsequent to their acceptance of Islām. Both Hindu and Musalmān Chibs repair annually to the tomb of Shādi Khān at a place in the Kālī Dhar hills in the Naoshera *tahsīl*. Like the Dogrā Rājputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmāns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rājputs, but are perhaps stronger and more muscular than the Dogrās to the east. Besides the Chibs, there are Musalmān Rājputs to the west of the Chenāb—the Jarals, the Bhaos (unfavourably known in Akhnūr), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmīr.

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The Bambās and Khakhās.

Drew, in his book *Jammu and Kashmīr Territories*, suggests that the Bambās and Khakhās of the Jhelum valley might be classed under the head Chibhāli. Very little is known as to when these people migrated into Muzaffarābād and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhās have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambās, who live on the right bank of the river, came in yet earlier. The Khakhās, who enjoy the proud title of Rājā, are, like the Chibs, Musalmān Rājputs, and trace their descent to Rājā Mal Rāthor. They regard themselves as belonging to the Janjuah tribe. The Bambās, who are styled Sultāns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambā is a corruption of Bānī-Hāshim, and that they are descended from Alī, the son-in-law of Muhammad. The Khakhās and Bambās have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghāns, the Khakhās and Bambās paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhās and Bambās retained certain privileges.

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The Gūjars.

Numerically the Gūjars are of some importance, both in Jammu, where they number 151,700, and in Kashmīr, where they are returned at 125,650. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmāns by religion, and many of the Gūjar tribes speak

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State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Situation.

Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

A HAND BOOK

OF

JAMMU AND KASHMIR STATE.

CHAPTER I.—PHYSICAL & POLITICAL GEOGRAPHY.

101 131 **Area.**—The total area of Jammu and Kashmir State is 84,471 square miles. It lies between 32°-17′ and 36°-58′ North Latitude and 73°-26′ and 80°-30′ East Longitude and is the largest State in India. It is larger than Hyderabad, about as large as Mysore, Bikaner, Gwalior and Baroda put together, and two-thirds the size of the whole of the Bombay Presidency.

Boundaries.—On the north it is bounded by Chinese and Russian Turkistan , on the east by Chinese Tibet, on the south by the Punjab and on the west by the North-Western Frontier Province. The territories of three powers, *viz.*, Britain, China and Russia, and of the independent kingdom of Afghanistan meet on the northern borders of the State.

133 **Physical features.**—In addition to a small strip of land along the borders of Jammu, which is a continuation of the great plain of the Punjab, and a bleak tract adjoining the Karakorum Mountains, the territories of His Highness the Maharaja Bahadur of Jammu and Kashmir include valleys formed by the Chenab and the Jhelum and the middle reaches of the Indus.

Geographical divisions.—The generally accepted geographical divisions of the territories are as follows :—

1. The Sub-montane and Semi-mountainous Tract, consisting of the plain contiguous to the Punjab and broken *kandi* country skirting the Himalayan ranges. The rivers Ravi, Chenab and Jhelum and several perennial streams flow through the southern plain area, which borders [241] upon several Punjab districts. Rice, wheat, maize and other crops are grown in this area. Canals drawn from the big rivers and small village streams are the main sources of irrigation. The northern portion of the region called

: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
Kashmir AV1

CHAPTER VI

CHARACTER OF THE KASHMIRIS

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TO write about the character of the Kashmiris is not easy, as the country of Kashmir, including the province of Jummu, is large and contains many races of people. Then, again, these various countries included under the name of Kashmir are separated the one from the other by high mountain passes, so that the people of these various states differ considerably the one from the other in features, manners, customs, language, character and religion.

The people of Jummu province are Dogras, cousins of the Rajputs, and talk Punjabi. As their country is on the lower slopes of the mountains, and not in the plains, the people are a sturdy race and good fighters. The Maharajah's army is chiefly composed of these men, and our Indian army contains many Dogra regiments. The Kashmiri Dogra regiments behaved splendidly in the East African campaign, and won a great name for themselves. Jummu is the winter capital of his Highness Sir Pratab Singh, K.C.S.I., etc., Maharajah of Jummu and Kashmir, and not to be confused with Sir Pratab Singh, Maharajah of Idar, whose name and picture figured so often in the papers during the war. This town is situated on the top of a high cliff overlooking the River Ravi, a most imposing-looking town from a distance on account of its many temple domes sparkling in the bright sunlight. Jummu is strongly Hindu. The late Maharajah wished to make his capital a second Benares, which is the Mecca of

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri AV4
Kashmir AV1

Character of the Kashmiris

Kr 101 563 the Hindus. The Dogras are Kishatrias, or the soldier caste, next below the Brahmans in caste. The people of Poonch state are very similar in build and physique to the Dogras; they are sturdy mountaineers. Poonch state gave more recruits for the Indian army than any other part of the Indian Empire. They are Mohammedans. The people in the country of Ladakh, or Lesser Tibet, are Mongolians, and Buddhists by religion, sturdy, hard-working and cheery people.

Ki 563 I have already mentioned the inhabitants of the mountains on the frontier, so now, having cleared the ground somewhat, we can discuss the character of the inhabitants of the valley. It is with these people that the Europeans who visit this country are chiefly concerned: servants, coolies, boatmen, shopkeepers, clerks, merchants, etc.

So when people speak of the Kashmiri they have these particular classes of people in their minds. To call a man a "Kashmiri" is a term of abuse, for it stands for a coward and a rogue, and much else of an unpleasant nature. For instance, when giving a servant a character, a man whom you are dismissing and could not possibly recommend, you write: "This man is a good specimen of a Kashmiri." Everyone understands that such a man is not fit for employment.

I had written a character for an unsatisfactory scholar who bothered me for a "chit." I wrote in it that this young man was an excellent specimen of a Kashmiri Pandit. A few days later his elder brother called upon me and begged me to write another chit for his brother as he could not obtain employment with that chit. On asking him his reason for thinking so, he said: "You have written that 'he is an excellent specimen of a Kashmiri Pandit.' Everyone knows the meaning of this and will not employ him." So I answered his request, and in place I